

Millennial Star



Permission to the *Star* by A. B. Shaw, London

Paul and Timothy

"Indeed we may say we follow the admonitions of Paul . . ."

(See pages 66 and 69)

On Prayer

Go when the morning shineth,
Go when the morn is bright,
Go when the eve declineth,
Go in the hush of night,
Go with pure mind and feeling
Fling earthly thoughts away,
And in thy chamber kneeling
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee,
Pray, too, for those who hate thee,
If any such there be.
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's Name.

Or if 'tis e'er denied thee,
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way,
Even then the silent breathing
Of thy Spirit raised above,
Will reach His throne of Glory,
Who is Mercy, Truth, and Love.

—ANONYMOUS



THE LATTER-DAY SAINTS' MILLENNIAL STAR

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As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

—Romans 5: 18

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THIS WEEK'S COVER—

A picture of the Apostle Paul and Timothy, "his son in the faith," is shown on the cover this week. Known in early life as Saul of Tarsus, he was a Pharisee and a member of the Sanhedrin taking part in persecuting the early Christians. While travelling to Damascus he beheld a vision of the Lord Jesus, at which time he was converted. He was subsequently baptized and became the great missionary of the Church. Latter-day Saints follow his advice to live an active and effectual religion.

The Practical Religion

By ELDER BRYANT S. HINCKLEY

President of the Northern States Mission.

IN the minds of its adherents, Mormonism is more than an intelligent plan worked out by man for the betterment of the world. It is greater than that—it is the Gospel as taught by the Master in the meridian of time and restored in this day; it is a plan worked out in the Heavens by infinite minds before the world was framed or man appeared upon its surface, through obedience to which men can secure happiness, exaltation and glory.

Mormonism does not owe its origin to any earthly source or to any other religion that exists upon the earth. It did not come from the Bible nor from any college or council of men. It is of divine origin.

The Church of Jesus Christ of Latter-day Saints had a very modest beginning. It was organized on the 6th of April, 1830, in Fayette, Seneca County, state of New York.

13th Article of Faith

LATTER-DAY SAINTS believe their religion is capable of answering all the needs of the individual. The 13th Article of Faith well illustrates the practical side. It reads: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

The organization was effected in a log room not more than 14 feet square, by six men who made no pretensions to ecclesiastical scholarship, but claimed to be directed by divine revelation. From that humble origin it has grown into a Church with a membership of over 750,000.

During this hundred years it has made a great deal of history. Its first centre was established at Kirtland, Ohio, in 1831, where this small group of saints erected a Temple, which is still standing. From Kirtland the

Church centre was moved to Independence, Jackson County, Missouri, and from Jackson County, Missouri, to Nauvoo, Illinois.

On the 27th of June, 1844, Joseph Smith and his brother, Hyrum, were martyred in Carthage Jail. Through mob violence the Mormons were driven from Illinois and made their way across the plains to the valleys of Utah where they established the Church. Salt Lake City is now its headquarters.

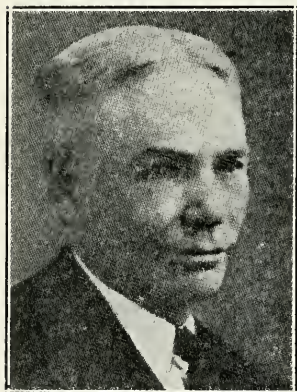
Brigham Young succeeded Joseph Smith as the President of the Church and under his leadership the great migration to Utah was made.

In the face of opposition and hardships the Church has fought its way forward, gaining in membership and in public favour. According to the report of the Commission on Social Trends appointed by President Herbert Hoover, the Church of Jesus Christ of Latter-day Saints increased its membership by

200 per cent. in 27 years. This is the greatest proportional growth of any church in the country during that period. In a chart compiled from a survey made by the government showing the increase in the number of adult members for the principal denominations in the United States from 1906 to 1926, a period of twenty years, the Church of Jesus Christ of Latter-day Saints was given first place. This same survey revealed the significant fact that more than 50 per cent. of its adult membership are men, a most unusual thing in churches. This is readily accounted for when one understands the organization and operation of its Priesthood programme.

Mormonism accepts the fundamental truth of all religions and shares the common objective of all other churches, viz., the establishment of peace on earth and good will toward men. This is the task to which this Church and every other church dedicates itself.

Mormonism gives man an exalted place in the scheme of things. It regards his welfare as the chief concern of the world; his development and the building of character in him has the grand objective of all individual and social endeavour. The dignity and worth of the human personality is one of the basic doctrines underlying the religion of the Latter-day Saints. It is the great and dominant idea running through the entire structure. In Mormonism man is the centre, the crowning feature of creation. All of the forces of the universe are focused on him. The earth was created for his dwelling place. It is his permanent home; his heaven in the hereafter. Before the earth was framed or man appeared upon its surface, a plan was worked out for his progress and development by infinite minds in the Council of Heaven. This plan



Bryant S. Hinckley

(the Gospel) centres in the mission of Jesus of Nazareth. It gives to man his agency; confers upon him the power of choice; lays upon him the responsibility, with divine assistance, of working out his own destiny. Somehow man's salvation is wrapped up in human endeavour, directed and inspired from on high. While Mormonism places the responsibility upon every individual to save himself, it does not minimize the importance of the Grace of God. It accepts the atonement of Christ as essential to man's salvation. At the same time it declares that "it is impossible for a man to be saved in ignorance;" that "man is saved no faster than he gains knowledge." We understand that salvation under the redemption wrought out by Christ is character building under the aid and influence of the power of the Gospel of Jesus Christ. We believe with Paul that "The Gospel is the power of God unto salvation." It requires more than mental assent or confession of faith to save oneself.

The great process of character building is a matter of self-

conquest wrought out in struggle and suffering until men learn to conform to law and life is made to harmonize with the truth. If man is the child of God, it is the plain task of every religion to provide a programme that will put him to work, interest him, help him to face life's problems with hope and courage; to cultivate in him the rugged virtues that underly sound and happy living, to inject meaning and purpose into living and to aid him in becoming like unto his Heavenly Parent.

This is a practical job, accepted as such by the Mormon Church and demonstrated in its history. A candid examination of its organization, of the activities which it provides for its people, of its plan for distribution, responsibility, of providing opportunities for the exercise and development of leadership—a consideration of the large number who actively participate in its programme will reveal the reason why it has maintained a strong and steady growth and held the interest and affections of its adherents.

The Mormon Church has done many hard and practical things. Pioneering is a stern undertaking, an undertaking that taxes the faith, the courage, the strength, and tests the fibre of men's souls as few undertakings really do. The Mormon people have written a shining chapter in the conquest and colonization of America. The Church has always provided a practical and workable plan for looking after the economic needs of its people.

At the present time it is carrying forward a social security programme. As a result of this it is receiving much favourable publicity; e.g., Under the title "Those Marvellous Mormons," Marc A. Rose in the *Commentator* says:

When the depression came down like a wolf on the fold of its faithful, the Church of Jesus Christ of Latter-day Saints behaved like others, which is to say that when their savings were gone and they still couldn't find work the Mormons went on relief. It (the Church) has gone back to the principle of its Pioneers, who settled in a new land and subdued it, of helping each other and asking no odds from anyone else. It took good organization and good brains, good hard work to get 84,460 people off the relief rolls and find them all jobs of some sort. The way it was accomplished was interesting, but not half as interesting, it seems to me, as why it was done. The Mormon Security Programme was undertaken to save men. The prolonged relief was harming the whole Church. The dole was sapping the character of those who lived upon it, and the other members were fast losing all feeling of responsibility toward their brethren in the Church.

The *Literary Digest* of August 7th, 1937, among other things says:

Self-reliance is a fundamental of the Church of Jesus Christ of Latter-day Saints. . . The Mormon people are as rugged as the Utah Desert, as individualistic as their prophet, to whom the Angel Moroni appeared in 1823. America needs more such queer people. In forty-four years the Mormons have increased by 400,000. They have established missions throughout the world and developed property worth millions of pounds. This year they have announced one of the busiest and most ambitious programmes ever undertaken by them—approximately £520,000 is to be spent on Mormon education.

Here are some of the practical and fundamental things which the Church has done: (1) It has sponsored education in the most liberal and substantial way; (2) It has a great health and temperance programme through which it has lengthened the lives of its followers; (3) It has interested and held its young people and made their leisure time contribute to their cultural
(Continued on page 77)

For Health and Longevity

By Elder Arthur C. Porter

EVERYONE wants to be healthy and live to a ripe old age. When the youthful aged proclaim the secret of their health and longevity, the average man takes notice. Business thrives on products which claim to make life more abundant. Nations sponsor keep-fit campaigns, and doctors are continually called upon to prescribe rules of hygiene.

One hundred and five years ago this month on February 27th, 1833, Joseph Smith announced a code of health which he called the Word of Wisdom. In it he claimed that alcohol and tobacco were not good for the body, and that tea, coffee, and other stimulants were injurious to health. Cautioning against the consumption of refined foods, he advised the eating of meat sparingly and generous use of fruit, grains, and vegetables with regularity.

Some Statistics

HERE are interesting statistics revealing some results of the Word of Wisdom observed by Latter-day Saints. They are taken from the International Year-book, 1928, of the League of Nations, and a special survey made of the Mormon Church of 1927. The average of births per 1,000 population in 25 nations was 22 as compared to 30 for Latter-day Saints. Deaths for these nations averaged 14 per 1,000, while there were only 7½ among the Mormons. As noted by Dr. Fisher, the figures are even more favourable for Latter-day Saints comparing deaths from various diseases with the average for six nations.

This set of health rules was made known when Louis Pasteur was only eleven years old, ten years before the birth of Robert Koch, thirty-two years before Lord Lister applied antiseptics to surgery and eight years after the first scientific experiments upon digestion of foods were begun by Beaumont. Joseph Smith credited his knowledge to revelation from God.

His followers believed without scientific confirmation and put his teachings into practice. After a century of adherence

the average results furnish proven evidence of their value.

In the February issue of the *Reader's Digest* is an article entitled, "A Step Toward Livelier Old Age," which quotes Dr. Irving Fisher, Professor Emeritus of Economics at Yale University and a well-known health authority. It reads in part:

Recently, Professor Fisher saw some statistics comparing the Mormon death rate with that of six foreign countries. The table was surprisingly favourable to the Latter-day Saints. Their mortality from cancer and from diseases of the kidneys and the nervous system was less than half that of the foreign countries.

"Now, Utah is a healthful place to live," said Professor Fisher, "so I looked into the death rate of Mormons as compared to that of non-Mormons in the same state. It was 70 per cent. lower!

"I think I know the reason. Joseph Smith, founder of the religion wrote a book . . . in which he laid down rules for his followers. They included: no alcoholics, tea, coffee or tobacco. He urged moderation in the use of meat, but advised an abundance of vegetables and fruit. There you have a mass demonstration of the effect of simple living, and I understand that the Mormon group is notable for the number of vigorous old people within it."

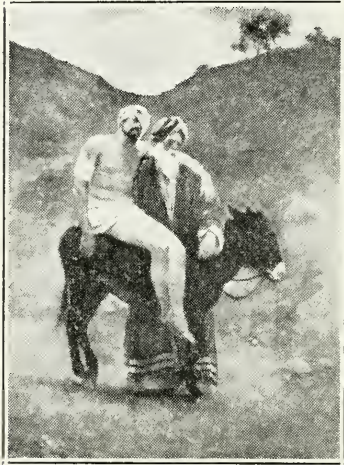
A Gospel of Love

By ELDER ANTOINE R. IVINS

Of the First Council of the Seventy.

THE Gospel of Jesus Christ is a gospel of love. When Jesus was asked, What is the greatest commandment? He said that the first and greatest commandment is to love the Lord thy God with all thy might, mind and strength. "And the second it like unto it; thou shalt love thy neighbour as thyself."

I believe that the Gospel of Jesus Christ has in it every element that is essential and necessary for the conduct of all the affairs of human activity. In other words, I believe that there is nothing men do in honour before God, and essential to their development and well-being, in which that fundamental principle of love should not enter.



The Good Samaritan

I believe that all of the trouble the world is going through now, and all of the headlines we read in such hideous black type in the newspapers, come about because men fail to appreciate that one principle. If we could only bring that to bear upon the activities of our lives, we would be happy and prosperous, and we would be courageous and fearless in facing the future.

The greatest fear men have, perhaps, is the fear that this avaricious spirit will cause somebody to come in upon them in their old age, and deprive them of the means of self-maintenance and the respect which goes with it. If every man knew he could live to the end of his days with an opportunity to serve the Lord and his fellows, and eat and wear what was essential to his happiness, this would be a wonderful and an Utopian world. But it will never be until we introduce into our daily activities that principle of love.

There is efficacy in the principle of love. I have seen it

The Gospel of Jesus Christ is the plan given in the beginning, when the foundation of the world was laid, for the maximum and greatest development of mankind. Christ came to emphasize that thing, and to emphasize it by laying down His life, in love, for the redemption of mankind. And I firmly believe if we would, that principle could characterize every worthy activity of life.

If the rulers of nations could so eradicate from their hearts the greed and avarice that are likely to accumulate in administering business affairs, even nations could live in peace and harmony and trust one another—even nations could allow a weaker nation to subsist and exist in peace and lend it a friendly hand.

applied in many instances. I have seen it in combat with the principle of greed and avarice, and I have seen it come off victorious. I have seen the man who allowed it to actuate his life, grow from one position of responsibility to another, until he commanded the respect of all his fellows. I know, because of observations, that it is a verile principle in human activity.

I have had the experience of living where the members of the Church so dominated the activities of the people that the spirit of love was paramount, and I have seen that people grow to independence, isolated by an imaginary boundary line. They have developed along those principles to wonderful accomplishments, and I have seen the spirit of peace and love settle down

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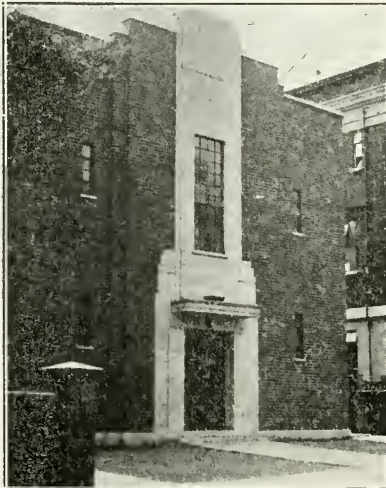
North London Branch Wins 1937 Contest

WINNERS of the Annual Building Fund Contest, according to figures of the British Mission Secretary, are as follows: North London, first; Southwest London, second; and Bradford (Leeds District), third. Other branches which follow close in line are: Sheffield, Hyde, Hull, Bristol, and Dublin.

The contest, which has been running throughout the year 1937, officially came to a close on Monday, January 31st. Prizes donated by its sponsor, Dr. Ray M. Russell, are: first prize, £5; second prize, £3; third prize, £2.

A new feature of the contest provides that prize money will not be given to a branch which has won the contest any previous year. As Southwest London Branch was winner of the contest for 1936, second and third prizes will be awarded Bradford and Sheffield Branches.

In winning the contest, members of North London Branch secured the sum of £226-13-2, which went toward the construction of their chapel on Clissold Road, N.16. Southwest London Branch turned £153-1-1 into the British Mission Office toward its Ravenslea Chapel,



North London Branch Chapel

located at 149, Nightingale Lane, S.W.12. Bradford Branch contributed £57-8-6 toward its Woodlands Street Chapel; and the amount sent in from Sheffield Branch was £54-15-2.

Interest in this activity is indicated by the number of chapels dedicated during 1937. Seven recently built or acquired Latter-day Saint Chapels were dedicated by President Heber J. Grant, while he was visiting Britain for the Centennial Celebration held last summer. They are located at Liverpool, Burnley, Bradford, North London, Southwest London, Merthyr Tydfil, and Rochdale. It is hoped that members will continue this project with the same zeal this year, in providing suitable places of worship throughout the British Mission.—ARTHUR C. PORTER

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 3, 1938

EDITORIAL

ONE OF BRITAIN'S MANY CONTRIBUTIONS

Much has been said during the year 1937, and especially during the Centennial Celebration, concerning the contributions people of the British Isles have made to that well known and powerful manhood of the Church that has made possible the building of many mighty temples, the construction of chapels, the creation of recreation halls and the carrying out of what Dr. Thomas Nixon Carver has called the nation-building programme of the Church.

The British Isles have furnished eleven of the comparatively few who have been called to serve as General Authorities of the Church. One of the most outstanding of these, Charles **Amid Lowly** W. Penrose, was born one hundred and six years **Surroundings** ago on February 4th, 1832, in the city of London. Born amid lowly surroundings, by his physical strength and the brilliance of his marvellous intellect, he soon won not only the respect but the esteem of those with whom he associated.

The mere mention of his various employments is enough to make it appear that he could not have filled them all with honour. But it may be truly said of him, "He touched nothing which he did not adorn."

Seven years he laboured as a missionary in England before he went to the United States at the age of 29, where he served as school teacher, business man, city official, legislator and editor, in addition to performing with distinction the duties of the many high and holy callings that came to him in the Church.

The greatest and crowning events in his life began in 1904 when he was sustained as a member of the Council of the Twelve Apostles of the Church. As a member of this Council he was sent to England to preside over the British and European Missions and to serve as Editor of the *Millennial Star*. All told, and on four different missions, he was preaching the Gospel in this country for more than 16 years.

President Penrose returned to the headquarters of the Church in 1910, and in 1911 was chosen as Second Counsellor in the First Presidency of the Church. His career as writer, poet, preacher and prophet made up a life intensely active and successful up to the year 1925 when, at the very height of his success and honour, and as First Counsellor in the First Presidency of the Church, he completed his earthly work at the age of 93.

School Thy Feelings, O My Brother

By Charles W. Penrose.

School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.

School thy feelings, there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind.

School thy feelings; condemnation
Never pass on friend or foe,
Tho' the tide of accusation
Like a flood of truth may flow.

Hear defence before deciding
And a ray of light may gleam,
Showing thee what filth is hiding
Underneath the shallow stream.

Should affliction's acrid vial
Burst o'er thy unsheltered head,
School thy feelings to the trial,
Half its bitterness hath fled.

Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard,
Keep thy rising anger down.

Rest thyself on this assurance:
Time's a friend to innocence.
And the patient, calm endurance
Wins respect and aids defence.

Noblest minds have finest feelings,
Quiv'ring strings a breath can move,
And the Gospel's sweet revealings,
Tune them with the key of love.

Hearts so sensitively moulded,
Strongly fortified should be,
Train'd to firmness and enfolded
In a calm tranquility.

Wound not wilfully another;
Conquer haste with reason's might;
School thy feelings, sister, brother,
Train them in the path of right.

While President Penrose wrote on many subjects and always with words of clear impressiveness, perhaps his series of tracts called, "Rays of Living Light," have been distributed more largely and read more widely than have any others of the many thousands of tracts the Church has printed and the elders of the Church have distributed.

Nor were his teachings confined to the cold lines of prose. He taught many Gospel lessons with the fire of his poetry. The accompanying hymn, given to show the beauty and strength of his writings, has been called, "the softened reaction of one at first aroused to a fiery resentment against a false slander, then subdued by the Christ-like Spirit of the Gospel." This poem was written while President Penrose presided over the Birmingham Conference. His feelings had been hurt. Charges had been made against him unjustly. He said he had been touched to the quick. He did not know how to bear up under the injustice and says, "weltering under these feelings I sat

down and wrote that little poem, right from my soul, and intended it for myself."

There is a sermon in every verse. The oftener Latter-day Saints read this hymn and the more nearly they live in accordance with its exalted teachings, the happier and the better they will be.—RICHARD R. LYMAN

Baptism for the Dead

By Elder Charles W. Penrose

ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Corinthians 15: 29) This was an argument used by the Apostle Paul with the Corinthians, who doubted the doctrine of the resurrection of the body. It is evident that they were familiar with baptism for the dead. The Apostle was reasoning with them from what they knew. The influence of Greek philosophy affected the minds of the Saints at Corinth, and the Apostle found it necessary to write to them his splendid treatise, to convince them that as Christ was actually raised from the dead, so all mankind should be brought forth from their graves, as the Saviour Himself declared. And appealing to their good sense, He asked the question why they were baptized for the dead, if, as some among them maintained, there was to be no resurrection of the dead.

This doctrine, that the living could be baptized in behalf of the dead, has not been understood in the so-called Christian world for many hundreds of years. It was known to the early fathers, but became obsolete when the authority held by the Apostles and their associates was taken from the earth and spiritual darkness settled upon the world. Yet, if that was part of the doctrine of Christ in the Apostolic age, it is part of it now. But who among all the sects of the age teaches it? Who has authority to administer it? Who knows anything of the manner in which the ordinance should be solemnized? It is because of the profound ignorance of modern teachers of religion on this important subject that they endeavour, whenever the text given above is quoted, either to cover it with a cloud of meaningless explanation, or to treat it as unworthy of attention, or to set it aside as something "done away."

In the revelation of the Gospel of Jesus Christ anew in the present age, baptism for the dead was made known to the Prophet Joseph Smith as a necessary part of the doctrine of Christ. Its purpose, the form of the ordinance, who should administer it, who should receive it, how it would affect both the living and the dead, and everything to render it acceptable to God and efficacious to the departed, was made known to the Prophet of the nineteenth century.

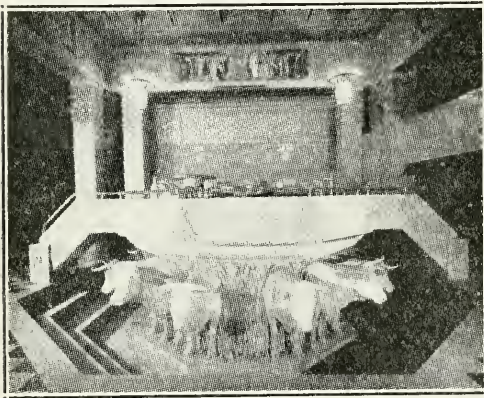
It has already been demonstrated that the Gospel preached by our Saviour and His Apostles to the living was also preached to the dead, that is, to the spirits of those who had once dwelt in the body on earth; also that such persons are capable of receiving the truth, of faith, of repentance, of obedience and reform. It has been further shown that baptism for the remission of sins and the reception of the Holy Ghost by the laying on of hands, both ordinances to be administered by actual authority, are essential to salvation. But it will be evident to the thoughtful reader that while the internal or spiritual requirements of the Gospel can be complied with by disembodied persons, the outward and material ceremonies are of the body, and can only be performed on the earth. Water is an earthly element, or composition of material elements,

and pertains to this mundane sphere. It is for this reason that the living must be baptized for the dead. If those who died unbaptized are to obtain salvation, the necessary ordinances will have to be attended to by proxy.

If any professing Christian objects to the idea of salvation by proxy, the all-important fact that the entire plan of salvation hinges on that principle should be sufficient to sweep away the objection entirely and forever. "The wages of sin is death". "All have sinned and come short of the glory of God." Jesus of Nazareth died instead of sinners. The just was offered for the unjust. The innocent Christ was a substitute for guilty men. The whole doctrine of the atonement rests upon the principle of salvation by proxy. Jesus is called the Captain of our salvation. He is the head of the host of the army of saviours. It was predicted by Obadiah the Prophet that,

"Saviours shall come up on Mount Zion" in the last days, and "the kingdom shall be the Lord's." (Obadiah 1: 21) Thus the work of human redemption is to be carried on until all the people of the earth shall be judged according to the Gospel, every soul having had an opportunity of receiving or rejecting it, either in the body or in the spirit state, and of obeying the ordinances thereof, either in person or vicariously, the living acting for the dead.

At the first glance, this doctrine may



Baptistry in the Canadian Temple *

In their Temples Latter-day Saints perform baptisms by proxy for the dead.

strike the modern Christian mind as new and dangerous, but the more it is investigated in all its bearings, the clearer its truths are made apparent, and the more glorious it becomes. The thought that those who receive and obey the Gospel of Christ in its fulness while in the flesh, can aid in the work of redemption for their ancestors who are in the spirit world, is most delightful to the reverent soul. It shows the value of those genealogies which Israel, the covenant people of God, were moved upon in olden times to preserve. It stimulates the faithful in Christ to good works that they may become "saviours on Mount Zion." It explains how the Nations composed of millions upon millions of souls that never heard the Gospel or the name of Christ Jesus, may ultimately be redeemed and made heirs of salvation. It points out the way by which Christ shall eventually obtain the victory over Satan and prove Himself "a ransom for all," presenting His perfect work to the Father, not one soul having been lost but the sons

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of perdition, who sinned unto death and could not be forgiven in this world or in the world to come.

The ordinances for the dead as revealed from heaven to the Prophet Joseph Smith must be attended to in the way provided by the Lord or they will not be accepted of Him. They must be administered in sacred places, built according to a heavenly pattern, and administered by those who have authority to seal on earth and it shall be sealed in heaven. Persons who have themselves complied with the requirements of the Gospel may be baptized and administered to in the other necessary ordinances for and in behalf of their departed kindred and ancestors, as far back as their line of progenitors can be ascertained.

From the foregoing it will be seen that our Heavenly Father is not bound by the small notions and narrow creeds of modern religious sects and teachers. "His ways are not as man's ways, nor his thoughts as their thoughts." "As high as the heavens are above the earth," so is His plan of salvation above the inventions of mankind or the worldly wise. The Gospel is to be preached to every responsible and accountable creature. They who do not hear it while in the body will hear it in the spirit world, and even those who through folly and darkness received it not will, after having been beaten with "many stripes" and having paid the "uttermost farthing" of the debt thus incurred, have mercy extended to them when justice has been satisfied, and at length, through the ministrations of the Holy Priesthood of God on earth and behind the veil, and the ordinances performed in person or vicariously, all the sons and daughters of God of the race of Adam will come forth from the grave: and finally "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father." Then Jesus, having finished His work of redemption, will present it to the Eternal Father, that He may be all in all.

This glorious work for the salvation of the human family is now in progress under the revelation and authority of the Most High, and no matter how much it may be opposed by ignorance or malice, by Satan or foolish men, it will go on to complete and glorious victory. Evil will be overcome, darkness dispersed, Satan and his hosts be bound, the earth and its inhabitants be redeemed. Paradise will be restored, Eden will bloom again, Christ will reign as King, the Tabernacle of God will be with men, and all things above, beneath, around, will sing praises to the Most High, to whom be glory and dominion forever.

A GOSPEL OF LOVE

(Concluded from page 71)

upon that community, and watched its growth and development.

Benjamin Franklin once said he learned as a boy that if he ever wanted a man to take an interest in him, the thing he had to do was to let that man serve him some way. If we will serve the Gospel that has been given to us, in that spirit, we shall learn to love that Gospel just the same way. If we will give it our time and talent, we shall love it in proportion to the service we give unto it.

THE PRACTICAL RELIGION

(Concluded from page 68)

development through a recreational programme that has received the commendation of the leading educators; (4) The Mormon Church fortifies the home and fosters the family through the religious and eternal significance which it attaches to the marriage covenant; (5) It carries on a great missionary work, world-wide and far reaching in significance—a gratuitous service of almost unmeasured proportions.

Referring briefly to its health programme and its achievements in education, an article by Charles Morrow Wilson in the *Saturday Evening Post*, September 4th, 1937, carries this statement:

There is the statistical truth that the Mormon population now has the lowest death rate of any group in the United States, one of the highest birth rates among all Causasian peoples, a life span longer than the average. Among the Mormons the proportion of college graduates, and professional degrees likewise sets an All-American High for any similar group. The average holding of wealth is perhaps the highest of any comparable Church Membership. Financially the Church is strong, free of debt. The tithe revenues are highly reliable. There is no salaried ministry. Still more pertinent to the new challenge of economic insecurity is the fact that the Church of Jesus Christ of Latter-day Saints has an organization founded to suit temporal as well as spiritual needs.

You will note that Mr. Wilson said that among the Mormons the proportion of college graduates and professional degrees likewise sets an All-American high for any similar group! The records indicate that to be the case. Why is this? What is back of it? Our answer is—this is a legitimate expression of their religious convictions.

These are some of the things that Joseph Smith taught: "It is impossible for a man to be saved in ignorance." "Man is saved no faster than he gains knowledge." "Whatsoever principle of intelligence we attain in this life will rise with us in the resurrection." "If one man by his diligence attains more knowledge than another he will have so much the advantage in the world to come." "Adam fell that man might be, and men are that they might have joy." "This is the glory of God to bring to pass the immortality and eternal life of man."

These are household aphorisms of the Mormon people, so that all of their educational endeavours are sustained and motivated by these fundamental religious truths. "The glory of God is intelligence," expresses the underlying philosophy of Mormonism. This philosophy has found expression in the statement "What man is God once was, and what God is man may become."

One of the distinguishing characteristics of the Church and the governing power in it is the priesthood which they affirm is the authority given to man to act as the agent of the Almighty in His work. It consists of two divisions—the Aaronic or the lower division and the Melchizedek or higher division. There are in the Mormon Church more than 85,000 men under twenty-one years of age who are either Deacons, Teachers, or Priests in the Aaronic Priesthood, and 90,000 men twenty-one years of age and over who are either Elders, Seventies, or High Priests under the Melchizedek or higher order of Priesthood. There is for each division of these Priesthoods responsibility

definitely described, a carefully co-ordinated programme adapted to the age and capacity of each member, so that the boy twelve years of age and the grey-haired Patriarch are interested and educated through their Priesthood activities. In other words, it provides a systematic training of the manhood of the Church in service, in leadership, and in character building.

The following declaration governs the Church in the conduct and in administration of its affairs. I quote from the Doctrine and Covenants, one of the standard works:

The rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. When we undertake to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man . . .

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

Thus there is no room in the government of God for the exercise of unrighteous dominion. The great object of this is plain. The purpose of all endeavour back of it is to establish the brotherhood of man, to save and exalt the race, to supplant compulsion with persuasion, coercion with kindness, arrogance with love, intolerance with charity, and tyranny with liberty.

News of the Church in the World

COMPLIMENTS were recently paid to the Mormon philosophy of life by Mr. William M. Jeffers, president of the Union Pacific Railroad of America, when he visited Salt Lake City. Mr. Jeffers declared that the philosophy of Mormonism and its leaders would be the answer to many national problems today. "In the final analysis," declared the railroad official, "what the country needs is more of the philosophy of the Mormon Church, its leader, President Heber J. Grant, and its people. To apply their methods, we would stick to fundamental principles and not be carried away by fads and fancies." In Mr. Jeffers opinion what industry needs today, is equal consideration for all classes of workers and labourers as taught in Latter-day Saint principles of "equal rights."

APOSTLE Reed Smoot, enjoying excellent health and feeling as well

as he did more than thirty years ago, celebrated his seventy-sixth birthday anniversary on January 10th. Elder Smoot spent the major part of the day at his office. In the evening his family entertained him. During the day the senator from Utah to Washington, D.C., for more than thirty years, received a vast number of congratulations.

BRIGHAM YOUNG was among the foremost in the building of the western part of the United States, according to Mr. Maxwell McNutt, Redwood, California, president of the Rodeo Association of America. President Young rated this high esteem from the rodeo magnet because of his strong character, his fortitude and his creative work. Great historians are realizing more every day the noble work this early pioneer leader did in conquering the once called "unconquerable west."

News of Current Interest

SCARCE books will soon become common if plans of the University of Pennsylvania's Bicentennial Committee materialize. The organization plans to show "still" films of the rare publications. Ancient books too old and fragile to be loaned out to the public will be filmed and all libraries and educational institutions can be furnished with 'copies.' Damaged films can be replaced while priceless publications could not.

ORANGE JUICE is being more extensively used throughout the world today, according to latest statistics gathered on the fruit subject. Thirty years ago the average person ate 31 oranges a year; now he consumes 79. The real value of the nourishing fruit is just beginning to be realized, authorities on diet and health contend. Its variety of use is the main cause for the great increase the past few years. Two-thirds of the entire crop today reaches the consumer as a beverage.

RECENT SURVEY made by Lieutenant-Commander R. R. Ferguson in the United States found seventeen times as many perfect sets of teeth among country boys as among boys raised in the city. He attributed the superior teeth of the country boys to the better balanced diet of the rural lads. He states that too often city boys are prone to munch on too many sweets instead of drinking milk and eating plenty of the foods of the soil.

GERMANY'S policy of regulating agriculture has succeeded in making the country 81 per cent. self-sufficient according to recent statistics. Today, farmers are told what to raise by Nazi officials; they own their own farms, but they do not own what they produce. The new system of government markets all of the produce for the gardener. The programme is literally one vast corporation — the National Food Corporation. Although the project is still in its infancy, it shows great

signs of establishing agricultural order.

PUBLIC AFFAIRS of the British metropolis are being handled by more women each year, judging from official returns issued by the London County Council. Women elected to seats on municipal councils in London boroughs in 1937 totalled 246. This compares with 225 for the previous year. When the franchise to hold office was first extended to women in 1909 only nine were fortunate enough to be selected. Statistics tend to show that more every day people as a whole are realizing the importance of women's ideas and influence in public affairs

WOMEN are now being recruited into police service in Prague, but women who do not have exceptional health, height and strength need not apply. So that the feminine "cops" will be able to protect themselves and handle all types of offenders, Ju-jitsu is being taught to all of them. Besides the above qualifications the police must have "a completely feminine outlook on life."

NON-DRINKERS are a much better investment than drinkers, according to the recent action of a leading London insurance company. Acknowledging that non-drinkers are safer drivers on the roads than are those who take alcohol, the insurance company announced a 10 per cent. discount on premiums for private automobiles for all total abstainers. It is expected that the time is not far distant when all insurance companies will insure drinkers and non-drinkers differently. Drinkers are truly proving to be a very risky investment.

MAX SCHMELING, world-famed prize fighter, never goes into special training periods before his fights according to pugilist authorities. Schmeling is always "in training." He never smokes nor drinks because he realizes the ill effects of the same.

From the Mission Field

Appointment—

Elder H. Hooper Mortensen was appointed Mission Superintendent of Sunday Schools on Monday, January 31st.

BRISTOL — A Cheltenham-Stroud Branch social was held at the home of Sister Julia Cook, on Friday, January 14th. The evening was spent in playing games and singing. Refreshments were served by Sister Cook, who was in charge of the party, after the evening's activity.

LIVERPOOL — Preston Branch Relief Society held its initial social of the year on Thursday, January 20th, in the local Preston hall. Entertainment for the evening was furnished by a visiting harmonica band. The evening's activity was under the supervision of Sister Mary C. Hartley, assisted by Sisters Elsie Scott and Hannah Vickers.

LONDON—More than fifty people were present at the baptismal services held Thursday, January 20th, at Southwest London Chapel, when the following persons were baptized: Violet Kate Kirby, baptized by Elder Brigham Young V and confirmed by Elder Kenneth M. Williams; Joyce Kathleen McGann, baptized by Elder Max H. Duffin and confirmed by Elder Fred H. Thompson; Violet May Baulk, baptized by Elder Max H. Duffin and confirmed by Supervising Elder King E. Beagley; and Albert Vincenzo Boldrini, baptized by Elder Kenneth M. Williams and confirmed by President Richard R. Lyman of the European Mission. Mrs. Gertrude Silsbury sang appropriate songs during the services.

President Hugh B. Brown was principal speaker at the evening services of the Brighton Branch, Sunday, January 23rd, held in the Brighton hall. Other speaker during the meeting were Elder Glen H. Grimmett and Sisters Emma M. Gregoris and Eda T. Longbone. Branch President Edmund N. Wheatley was in charge of the

meeting, which also included vocal numbers from Sisters Faith Mitchell and Molly Rudd.

The annual M.I.A. Green and Gold Ball of London District was held Friday, January 21st, at the Royal Hotel, London. The evening of dancing and special items included a saxophone solo by Elder Glen H. Grimmett, a vocal solo by Brother Arthur Butler and an exhibition of modern ball-room dancing by Brother Reginald R. Brown and Sister Bessie Hawkins. The dress ball had for its patrons; President and Sister Richard R. Lyman, President and Sister Hugh B. Brown, Dr. Ray M. Russell and Sister Florence Malmberg. The affair was climaxed with the crowning of Marjorie Lewis as the "Queen of the Ball" by President Lyman. The enjoyable affair was under the supervision of Brothers Reginald R. Brown and James P. Hill. Prizes were awarded to the wearers of the most clever costumes. More than 200 were in attendance.

NEWCASTLE—The Annual Sunday School Social of the West Hartlepool Branch was recently held in the branch hall. The enjoyable party was under the direction of Sisters E. L. Short, and Rowena Webster, assisted by Brother S. Short. The evening was spent in community games with all of those in attendance participating in some number on the programme. Presents were issued to all in attendance.

SHEFFIELD—On Thursday, January 13th, Rawmarsh Branch Sunday School and Primary Association combined to hold a delightful party with young children and adults in attendance. The affair held in the Rawmarsh hall was conducted by Sisters Muriel Holton, Primary mother, and Elsie May Quinney, her assistant. The evening was interspersed with games and songs, and refreshments were served by officers of the two organizations. Children in attendance were given surprise presents during the evening.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- | | | |
|--|--|---|
| <p>Aberdeen:
Corn Exchange,
Hadden Street,
Off Market Street.</p> <p>Accrington:
*L. D. S. Hall,
Over 9, Church St.</p> <p>Airdrie:
1 L. D. S. Hall,
40, Hallcraig Street.</p> <p>Barnsley:
Arcade Buildings.</p> <p>Batley:
*L. D. S. Hall,
13, Wellington Street.</p> <p>Belfast:
+Arcade Buildings,
122, Upper North St.</p> <p>Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.</p> <p>Blackburn:
L. D. S. Hall,
St. Peter's Street.</p> <p>Bolton:
Corporation
Chambers.</p> <p>Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.</p> <p>Brighton:
105, Queen's Road.</p> <p>Bristol:
Hannah More Hall,
45, Park St., Clifton.</p> <p>Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.</p> <p>Clayton:
*Central Hall.</p> <p>Derby:
Unity Hall.</p> <p>Doncaster:
*L. D. S. Hall,
Trafford Street.</p> <p>Dublin:
§L. D. S. Hall,
8, Merrion Row.</p> <p>Eastwood:
Library, Church St.</p> <p>Edinburgh:
Ruskin House,
15, Windsor Street.</p> <p>Gainsborough:
*L. D. S. Hall,
Curtis Yard.</p> <p>Gateshead:
Westfield Hall,
Westfield Terrace.</p> <p>Glasgow:
L. D. S. Hall,
4, Nelson Street.</p> | <p>Gravesend:
Freeborn Hall,
Peacock Street.</p> <p>Great Yarmouth:
L. D. S. Hall,
66a, South Quay.</p> <p>Grimbsby:
Thrift Hall,
Pasture Street.</p> <p>Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.</p> <p>Hexham:
Deseret.
Alexandra Terrace.</p> <p>Hucknall:
*Byron Buildings.</p> <p>Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.</p> <p>Hyde:
L. D. S. Hall,
Reynolds Street.</p> <p>Kidderminster:
L. D. S. Chapel,
Park Street.</p> <p>Leeds:
*L. D. S. Hall,
5, Westfield Road.</p> <p>Leicester:
All Saints' Open,
Great Central Street.</p> <p>Letchworth:
Vasanta Hall,
Gernon Walk.</p> <p>Liverpool:
L. D. S. Chapel,
301, Edge Lane.</p> <p>London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.</p> <p>Loughborough:
Adult School.</p> <p>Lowestoft:
L. D. S. Chapel,
20, Clapham Road.</p> <p>Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.</p> <p>Mansfield:
39a, Albert Street.</p> <p>Manchester:
L. D. S. Hall,
88, Clarendon Road.</p> <p>Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.</p> <p>Middlesbrough:
L. D. S. Hall,
188, Linthorpe Road.</p> | <p>Nelson:
*L. D. S. Hall,
10, Hibson Road.</p> <p>Nottingham:
*L. D. S. Chapel,
89, St. Michael's Str.</p> <p>North Walsham:
Enquire:
32, Norwich Road.</p> <p>Nottingham:
L. D. S. Hall,
8, Southwell Road.</p> <p>Norwich:
L. D. S. Chapel,
60, Park Lane.</p> <p>Nuneaton:
Masonic Hall.</p> <p>Oldham:
L. D. S. Hall,
Neville Street.</p> <p>Plymouth:
L. D. S. Hall,
34, Park Street,
Tavistock Road.</p> <p>Pontllanfraith:
Enquire:
81, Brynteg Street.</p> <p>Portsmouth:
Pimco Hall,
Heidelberg Road,
Southsea.</p> <p>Preston, Lancs:
L. D. S. Hall,
7, Lords Walk,
Off North Road.</p> <p>Rawmarsh:
L. D. S. Hall,
Main Street.</p> <p>Rochdale:
L. D. S. Chapel,
Lower Sheriff St.</p> <p>Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.</p> <p>Shildon:
*L. D. S. Hall,
100, Main Street.</p> <p>Skelton:
*Scott Rooms,
Boosebeck Road,
Skelton Green.</p> <p>South Shields:
L. D. S. Chapel,
93, Fowler Street.</p> <p>St. Albans:
49, Spencer Street.</p> <p>Sunderland:
L. D. S. Chapel,
18, Tunstall Road.</p> <p>Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.</p> <p>Varteg:
Memorial Hall.</p> <p>West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.</p> <p>Wigan:
*L and Y Station.</p> |
| *—6.00 p.m. | †—7.00 p.m. | §—6.15 p.m. †—2.30 p.m. |

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